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The BURMA NEWS

"The last leaf of the Burmese Bible"
October 24, 1840

OCTOBER, 1940

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

Registered No. R. 414

Regarding the Judson Bible Centenary

What, exactly, do we commemorate this October? Just when was the Judson Bible translated? When was it first printed?

The answers to these questions will be found in the following quotations from "Hand, Shrink Not," the little biography of Dr. Judson which is now on sale in English, Burmese and Karen.

"In July, 1823, just ten years after his arrival in the country, he finished the translation of the New Testament in Burmese."

"1832, Dec. 15, finished printing the first edition of the New Testament."

"1834, Jan. 31, finished the translation of the Old Testament."

"1835, Dec. 29, finished printing the first edition of the Old Testament."

"Judson printed the Old Testament in parts as they were ready, and by the end of 1835 the whole Bible was in print, in four volumes.

"Even yet the revision was not complete, and Judson spent several more years in perfecting his work ready for a one-volume edition of the whole Bible. On October 24, 1840, exactly fourteen years after the death of Ann, he enjoyed the great happiness of committing to the press the last sheet of the Burmese Bible."

It is the text as revised and printed in the 1840 edition which we today call the "Judson Version" of the Bible. It has been brought up to date by the modernization of spellings, and by the correction of typographical errors in the text, but it is substantially as "Saya-Gyi Yu-da-than" presented it to Burma in 1840. We therefore, this October, celebrate the attainment of the goal toward which Dr. Judson had been working for twenty-seven years.

The
BURMA NEWS

Editor: Leonard A. Crain

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Baptist Church School Advance

The Northern Baptist Convention is calling on its churches to join in a two-year program of Church School Advance. From the Publication Society in Philadelphia comes a bulletin outlining a program which might well be considered by Sunday Schools in Burma. Recognizing the difference in conditions between here and America, we print below a condensed summary of the suggestions incorporated in the bulletin, with the thought that some of them may be adapted to use by our churches.

Reach All You Can — For Christ

Adopt specific goals for your school, departments and classes, for increase in enrolment and average attendance.

Secure active cooperation of all groups in promoting the Church School Advance.

Teach All You Reach

Make the Bible basic in all teaching.

Use Baptist teaching helps.

Commit teachers to regularity and punctuality, to adequate preparation of lesson material, to study of materials and methods of teaching.

Place pupils in classes that are properly graded.

Provide suitable surroundings and equipment for classes and worship.

Win All You Teach

Teach for a definite commitment to Jesus Christ as Lord and Saviour.

List for prayer all who should accept Christ as Lord and Saviour; interview each pupil concerning the claims of Christ; provide opportunities for public declaration of belief in Christ and commitment to him.

Provide special training for discipleship and church membership.

Enlist All You Win

Pledge them to attend at least one regular service each week.

Pledge them to give a definite amount of voluntary service to the church.

Pledge them to become givers of their means to the church.

Train All You Enlist

Work out a definite plan in each church for the training of workers and leaders in the church and Sunday School.

News from the Folks in America

From the Wiatts:

316, Mission Road,
Glendale, Cal.,
July 4, 1940.

Dear Friends:

This is the "Glorious" Fourth of July. Firecrackers are not so much in evidence as they used to be. Ever and anon we hear one but there is no such din as there used to be. The Glorious Fourth is gradually getting to be safe and sane. We have "Old Glory" flying on our front veranda.

You will see from the above that though we have crossed several oceans since we last saw you all, our address is very close to what it was when I was Field Secretary. This road on which we live is indeed a "Mission" road, for about eighty missionaries, counting children, live on it.

Mrs. Suppes, of the Christian Missionary Alliance, prayed that God would enable her to provide a home for missionaries. In 1918, shortly after the Armistice, she saw in the paper that the Government had spent $100,000 for a home for "gassed" soldiers. This gave new impulse to her desire for a home for "soldiers of the cross." So sure did she feel that God would answer her prayer she sold out the business she was in and started a home for single missionaries, and continued earnestly to pray that God would give her $50,000 for a larger home. "Praise God," she said, "it came through an oil well on a piece of unimproved ground that I owned." The well produced 5,000 gallons of oil a day and soon she had her $50,000. Then suddenly it sanded in and no more oil came.

With this money she bought a small tract of land here, near Forest Lawn Cemetery (a good place for "retired" missionaries,) and began to build small cottages some with one, some with two and some with three bedrooms, and also a few apartments. She now has twenty of these which rent, well furnished with every thing required, for $25, $30, $35 per month. They are close to a good market and also to the street car line. So long as she lives these are available to missionaries of any denomination. At her death they pass to the Alliance and other regulations may be made. They are certainly a boon to missionaries. I learned of these from a Baptist missionary whom we met in Kowloon and wrote from there for one and when we arrived Mrs. Suppes had one all ready — one that the Gateses had expected to take — so we came direct from the boat here. It is a lovely place and we are enjoying it. There are missionaries here from several different countries.

Thus far California has certainly treated us well. It has been unusually cool, so say old residents. But even when the days are hot the nights are cool. We have slept under at least two blankets ever since we arrived. Even in the day it is comfortable in the shade. However, we have not yet decided whether we shall locate here or in Granville. We are expecting to go on to Granville and St. Louis in September and then shall be able to come to some definite conclusion.

We have been attending Dr. Brougher's church — the son is pastor and the father his assistant — and have enjoyed the services very much. It is fine to see so many in attendance both at morning and evening services. The people out here do go to church in much larger numbers than we have seen anywhere else we have lived during furlough. This church may be exceptional. We shall know better after we have attended others. We attended Temple Church in Los Angeles last Sunday evening and found a very large crowd there also. The people are so very hospitable to

Burma Rope Holders—Long Beach, Calif.

Front row: Helen Harris, Evelyn Angle, Hattie May Price, Lucy Wiatt, Mrs. Howard Dudley.

Second row: Mrs. E. N. Harris, E. N. Harris, Miss Clara B. Tingley, Mrs. W. E. Wiatt, Dr. W. E. Wiatt, Mrs. L. B. Rogers, L. B. Rogers.

Top row: Dr. May Thompson, Mrs. D. C. Holtom, Eva R. Price, Dr. Mercy Brewer, Mrs. Marshall Green, Allan Brewer, Mrs. Ina Fry Burge, C. M. Burge, Helen Bissell, Howard E. Dudley, Mrs. R. H. Shifflett, A. W. Rider, Mrs. A. W. Rider.

Mrs. Rich, Dorothy's mother, invited our whole family for dinner shortly after we got here and we had a most enjoyable visit with her and her daughters and sons-in-law. The son was not at home. Everybody in the church is interested to hear about Dorothy and her work. She has a big place in their hearts. It will be a great day for her and them when she gets back here on her first furlough. Last Sunday we dined with the Normans, and helped the assembled guests of whom there were several besides ourselves, to eat a most delicious *turkey* dinner. I know this will make your mouths water, for most of you have not seen a turkey much less eaten one for the past five or six years. Dr. King, chairman of the Board of Missions of the church, and his wife have been most kind. Both times when we have been asked to speak on Burma they have come for us in their car. Last night Lucy and I spoke to the prayer-meeting group and last Sunday morning I spoke to the Men's Bible

News from the Folks in America

class which numbered about fifty. I have also spoken to a Woman's Missionary Society of the Orthodox Presbyterians. At this last mentioned service and also at prayermeeting Mrs. Wiatt, Lucy and I have dressed in our costumes given to us by kind friends in Burma before we left. In this way we could show both Burmese and Karen costumes. The people have certainly shown an interest in Missions. I also gave a talk on Burma to the missionary group here in this colony, as we are the first Burman missionaries they have ever had here. The people are all so cordial and gracious that we already feel much at home among them.

The Burma Rope Holders met at Miss Bissell's soon after we arrived and it was fine to see so many of our old friends and fellow workers. The Harrises, the Rogerses, the Dudleys, the Burges (Mrs. Burge was formerly Ina Fry of Sandoway), the Brewers (Dr. Larsch), Miss Hattie May Price, who is now in Government service looking after old folks who are drawing aid from the Social Security Fund, Miss Bissell and her sister, Dr. Fowler Thompson, Mrs. Shifflett with whom Miss Tingley stayed for some time before going on East, Mrs. Marshall Green, Dr. and Mrs. Ryder who so kindly took us down in their car to Long Beach for this meeting, and Mrs. D. C. Holtom of Japan and her sister Miss Eva Price who was formerly in Burma. We had a picnic lunch on the lawn and enjoyed the ocean breezes, for Long Beach is on the ocean.

We visited the grave of Mr. Jones while in Kowloon. The Hongkong cemetery in which he is buried is a beautiful one on the side of a hill overlooking the city. Mr. Jones' grave which is now marked by a most beautiful stone erected by Mrs. Jones is right at the top of the hill. One could not ask a more beautifu place for his last sleep.

Though we have been home tw days over a month we have as ye received but little mail from Burma Possibly our letters to Burma hav also been held up enroute. Thi awful war has disorganized every thing. We open our Burma letter quickly, for we are so eager for an word which comes.

This letter is already too long Best wishes to all from us all.

W. E. Wiatt

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From Mrs. Cope:

59 W. Washington Lane,
Germantown, Phila. Penna.,

Dear Burma Friends,

The address I am giving is that o the Misses Cope and is as permanen as anything I can give since w broke up my old home. Afte father's passing in March, brothe and I decided we could not afford t keep up the old home so we gav away and sold the effects we coul no longer use and moved out earl in June. Breaking up two homes i two years has been very hard but has shown me how futile it is t have too many possessions.

I am here in Joseph's apartmen in Brooklyn, alone, for the summe and really getting a rest. This the first time for over thirty yea that I have not had family respons bilities to shoulder, so I feel ver strange. I shall probably return t Philadelphia the end of Septembe and have my granddaughter the with me a few weeks. Time will n hang heavy on my hands ther Our second Germantown Church so proud of our new Tiddim Mi sionaries and appreciate all the kin words we hear about them. Kinde greetings to all of you.

Sincerely,
Elizabeth S. Cop

News from the Folks in America

From Mrs. Josif:

Granville, Ohio,
September 3, 1940.

Harold met us at San Francisco where we stayed for four days, sightseeing. Then on to my folk in Illinois for ten days. Then on to Granville where we saw Emily for the first time in five years. Both she and Harold have changed so much in looks that it took me a few hours to get used to the changes, but it surely is good to be together again.

We shall have the above simple address for the next twelve months, so it should be easy for folk to write to us and I hope they will. I am ever so much interested in what is going on in Burma.

Please give our love to any who are interested.

Esther Josif.

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From Miss Bertha Davis:

Campbellsburg, Indiana,
July 25, 1940.

I am again at Livonia, my native place, for the summer. The mail comes R. F. D. from Campbellsburg. It is pleasant here in many ways; quiet — too quiet. Last winter I was in Orlando, Florida, and I expect to return there in the fall.

At present I get few letters and they are a long time on the way.

Probably I shall go to Chicago for one or two months soon now, before I return to the Southland.

The churches of Florida put on what they call the Chain of Missions each winter. The programs are about five days long and the speakers go from city to city. I have never attended better sessions.

It is very hot here for the past week. I feel it so much more than I did in Burma. It is close to 100 and hot all night.

Bertha E. Davis.

From Miss Pound:

R. R. 1, Aylmer, Ont. Con.,
July 12th, 1940.

Dear Burma Friends:

Somebody right here is glad you have a month in Maymyo, for the outgoing mails from there brought several letters to cheer this "Somebody" who hasn't had many vacations since leaving your land of "peace and plenty and beauty" as one of the cheery writers wrote. But if the Radio report this morning of Japan's decision to take active measures in South-Eastern Asia, is true you may be sharing the anxieties of this Western World, by the time this reaches you. And what history will have to record of the bitter struggle now at its height for our loved Empire, the next few months will tell. We can only pray and trust that God will save us in this hour of peril.

Although I have not yet heard definitely that they will come, I am hoping for a visit from the Fletchers before the summer is over. They are still in California. Others of my old Burma friends are in U. S. A., some on furlough, others just retiring, or, like myself already adjusted to the changed life that retirement means. If their experience is what mine is, they almost envy those of our Burma family whose days of retirement are being spent still in service in that land we all learned to love.

One by one our faithful overworked co-laborers are being called to higher service, others are laid aside by illness and heavier burdens are falling upon those of you who are still carrying on, with little prospects of sufficient new recruits to fill the gaps.

Assuring you of my continued interest and fellowship in prayer, I am as ever,

Yours for Burma,
Minnie B. Pound.

Ann Hasseltine Judson

When Adoniram Judson landed in Burma in July, 1813, he brought with him his young wife, Ann Hasseltine Judson. As we follow them through the experiences of their life and work here we cannot but feel that Dr. Judson was indeed a fortunate man to have her as his companion and helper. She was as earnest and sincere as he in her devotion to their common spiritual purpose, and her own early surroundings and training sent her out well fitted for this difficult task. She came from a home circle of culture and refinement, and her keen mind had been well trained by thorough schooling. In addition, she had such beauty, gaiety, and charm that from her childhood she had been a favourite with all. And beneath this charm lay a strength which amazed all who watched her during their period of greatest hardship.

She was only twenty-two years old when they arrived — hardly more than a girl — but courageously attacked the task of making a real home for her husband in a place where she must master a new language, learn to use new foods and work without familiar materials, and with not even one other European woman in the whole country to whom she could turn for advice or encouragement.

Towards the end of their first year v have in one of her letters a glimpse their life and the way they were bo devoting time and strength to langua study: —

"As it respects ourselves, we are busi engaged all day long. I can assure y that we find much pleasure in our er ployment. Could you look into a lar open room, which we call a veranda you would see Mr. Judson bent over h table, covered with Burmese books, wi his teacher at his side, a venerable loo ing man, in his sixtieth year, with a clo wrapped round his middle, and a handke chief on his head. They talk and chatt all day long, with hardly any cessation

"My mornings are busily employed giving directions to the servants, pro ding food for the family etc. At ten, m teacher comes, when, were you prese you might see me in an inner room, one side of my study table, and m teacher the other, reading Burmese, wr ing, talking, etc. I have many more i terruptions than Mr. Judson, as I ha the entire management of the fami This I took on myself, for the sake Mr. Judson's attending more closely the study of the language; yet I ha found, by a year's experience, that it

the most direct way I could have taken to acquire the language, as I am frequently required to speak Burmese all day. I can talk and understand others better than Mr. Judson, though he knows more about the nature and construction of the language."

As we are this year commemorating the centenary of the printing of Dr. Judson's completed translation of the Bible, we cannot here stop to describe even such a tragic episode as the death of their first child when he was only eight months old. Constantly she helped and encouraged her husband, and created for him a home where he had the best care she could contrive. Both of them were seriously ill more than once and at last Ann's condition became so critical that her only chance lay in returning to a temperate climate. Even then she refused to allow her husband to leave his all-important translation work, and insisted on making the journey alone. After eight years of hard work, and in spite of her critical illness, she retained the charm which had distinguished her girlhood, and one who met her at this time wrote: —

"Her person and manners were engaging and attractive in no common degree. Her sweet and ready smile, her dark, expressive eye, the animation and sprightliness of her conversation and her refined taste and manners, made her a favourite in all circles."

Ann was able to return to Burma in December, 1823, and accompanied her husband to their new home in Ava. All too soon followed the war, and his terrible ordeal during nineteen months in prison.

When this sudden blow fell, one of his first thoughts was for the precious manuscript of his New Testament translation. Much of it had never yet been printed, and he also had many notes regarding emendations of the section which had been printed. It would be an overwhelming calamity if this result of his years of work should be lost or destroyed. We can imagine his sigh of relief when his wife assured him that she had buried it along with other valuables. But they realized that it was still in danger from both dampness and search parties, and tried to think of a better plan. It was Ann's idea to put it into a pillow — one so hard and unattractive that not even the jailor would be tempted to take it — and let Judson himself use and guard it in prison. She did this, and for a time their anxiety was lessened; but not for long, for one day when the prisoners were shifted, practically all their clothes and other possessions were stolen by the guards, — the pillow among other things. Imagine the thief's surprise when he was shortly offered a much better pillow in exchange for that hard and dirty object! He was pleased to make the trade, and Judson was equally pleased. Again, when the prisoners were marched away to Aungbinle, all possessions were seized. A guard tore the mat cover off that pillow but cast the filling aside as worthless. And there it was found by one of Judson's faithful Burman converts when he searched the place for anything left by them. He saved it, and months later presented it to the missionary who had lost all hope of seeing his manuscript again.

Throughout those nineteen months of suffering, it was only through Mrs. Judson's efforts that the European prisoners had any food, clothing, or medicines. She spent day after day petitioning officials for small favours which would relieve her husband's sufferings a bit, but with little success. It was during those dreadful months that their daughter was born and we cannot feel surprise that she was a frail and a sickly baby. Only on days when Mrs. Judson was too ill to go out did she fail to visit her husband and bring him the physical comforts that kept him alive. And never did her spirit fail to bring him also courage and hope. We can only imagine what these daily visits to her husband cost her, with the sight of him crawling to the prison door to meet her (she was not permitted to enter) heavily shackled and very ill with fever.

Ann Judson died at Amherst in 1826, less than a year after her husband's release. It was not until after her death that Dr. Judson began his translation of the Old Testament, but when we think with gratitude of his completion of this great Bible translation, we may well wonder if he would ever have lived to complete it if he had had a less devoted, less able, less heroic wife than Ann Hasseltine.

Helen Hunt.

The Burma Baptist Missionary Convention

Attention is called to two errors in the programme for the Convention as printed in the September " News."

The Judson Bible Centenary Meetings on Saturday, 19th October (10 — 12 Noon and 2 — 4 p.m.) will be held at Judson College Chapel, Kokine, instead of at Vinton Memorial Hall.

Prayer Meetings and Preaching Services in Racial Languages will be held as announced for the Sunday morning Prayer Meetings.

The remainder of the meetings will be held as announced in the programme.

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Toungoo—Paku Karen

The National Day of Prayer was observed in Toungoo by a service in the Bixby Memorial Chapel. It was well attended by members of all communities including almost all of the club people who were in town. The Secretary of the club read the lesson. Mr. Klein and I together conducted the service and a collection amounting to Rs. 25 was taken for the relief of suffering caused by the war. Growing out of this there has come a definite request for free church services in English to be held regularly in the town. There has been a monthly English service at the Burman Mission House for a number of years but this request coming from the Scotch people may mean the enlarging of that service.

For about two weeks we were in Nyaunglebin conducting a pastors' Bible class. During this time I was called away to attend Thra San Baw's funeral. For months he had been in a precarious condition, yet had gained somewhat in strength but the end came very suddenly on the night of the 17th. He had just passed his 62nd birthday. There are few in Burma with whom we hav been so closely associated since ou early days in Tharrawaddy as wit Thra San Baw who, during the fiftee years we were there, was the ver efficient Head Master of the schoo Although at times we have differe in our views, we have always kept ou friendship and we feel his loss deepl I have known none among our Kare people who have shown more sterlin qualities than he. He was full o plans for helping his people, full o evangelistic zeal and, as an organize he was without a peer. In all h good work he had a most able help meet in his wife, Thramu Mari and the two worked together in gre harmony and ability. Our sympath goes out to Thramu, left alone no and practically blind.

It has been a pleasure to see Thr San Baw receive honours from Go ernment including the decorations o K.I.H. and O.B.E. His work i helping keep the Tharrawaddy di trict quiet during the rebellion i 1931-33 was remarkable. He wa a member of the first Legislativ Council, and was a Senator in th present Government.

He has been a strong leader of th Christian work in Tharrawaddy sinc the withdrawal of a missionary i 1924. He did much among the Bu man Buddhists and established centr in the northern part of the field i the Prome district, as well as in th remoter portions of the Pegu Yoma

There was a large attendance a his funeral including the entire off cial body of the town. All Goverr ment offices were closed and nearly thousand people gathered to pay tr bute to their old teacher and frier and fellow-citizen.

The removal of Thra San Baw is great challenge to the younger mem bers of the Karen nation to rise the high level which he attained ar to carry on his good work.

H. I. Marsha

Book of Worship for Village Churches

Rev. E. K. Ziegler's book, "A Book of Worship for Village Churches" was used as basis for discussions at the Maymyo Mission Conference in April. Rev. David Graham of the Karen Theological Seminary is gathering material for a book similar to this, but using materials indigenous to Burma, so far as possible.

Have you any items that might be of service in this book? He is looking for materials of all sorts suitable for inclusion in worship programs. If you have, please send them along to him.

It is planned to produce the book, after its completion in English, in indigenous languages.

Word has been received from the Agricultural Missions Foundation in New York that Mr. Ziegler is preparing a second volume, an "Anthology of Worship Materials for the Rural Church." Perhaps some of the materials which you have might prove suitable for inclusion in this book. If so, please send to him:

Rev. E. K. Ziegler,
c/o Agricultural Missions Foundation
156 Fifth Avenue, New York City

Following are some suggestions as to the type of material desired:—

1. Sunday services of worship which are vital and helpful and which are now in use in the rural churches.
2. Programs and orders of service used in the observance of Christmas, Easter, Pentecost, Harvest Thanksgiving service, First-Rains festival, Planting festival, First-Fruits dedication service, or any other services which have been found helpful in tying up worship with the daily life of the rural Christian folk of the world.
3. Rituals and prayers and hymns used in such services as home dedication, dedication of threshing-floors, wells, tree-planting, etc.
4. Marriage, burial, child-dedication or Christening services, church dedication services, etc., which embody elements of the native culture of the lands in which the church is becoming at home.
5. Rural life hymns. We are sure that there are many good hymns being written in the languages of the younger churches which are of special value for the types of services indicated above. We should like to have such hymns in the original language, and a good English translation.

Any such materials which you send in should be written out rather fully. If possible, the prayers used should also be included. Any comments or explanations of the materials will also be appreciated. Pictures illustrating the materials will be welcome and will be returned if so desired by the sender.

AIR MAIL TO THE UNITED STATES

As this issue goes to press, we have word that the direct air mail service to Hong Kong has been temporarily discontinued. Air mail for the United States is now routed via Chungking, at a corresponding increase in cost. Total cost for this service is Rs. 5/9 to San Francisco, plus four annas for postage within the United States, a total of Rs. 5/13.

It is suggested that since conditions are changing so rapidly, missionaries wishing to post air mail letters send them to the Treasury, for remailing, charging the postage to their personal accounts.

Kutkai

Although we now have a fairly strong Kachin work in Kutkai, another Mission has tried to find some excuse for coming in here. This Mission wanted to open up an Anglo-Vernacular School as many people in Kutkai have for some time been asking for such a school. Thus in order to take care of the needs of our own Christian people as well as to remove all excuses for opening another Mission, we started an A. V. School here on May 1st. At present we have accepted infant, first, and second standard pupils only, but even so we have fifty-four pupils in our school. It is a rather mixed group as we have Kachins, Shans, Chinese, Gurkhas, Punjabis, and Sihks. Two of our well trained Kachin girls serve as teachers. In order to start and make the project a success these teachers are serving for much less pay than they could get elsewhere. The School fees pay for the salaries of the teachers as well as for all supplies. Our Commissioner visited us not long ago and was very pleased with the school and the work done.

But now we need a building for this new and promising school and so once more we are in the midst of building activities and of raising money for the project. We are erecting the building on the town property we secured many years ago and upon which our old chapel was located. It is a fairly large building with two stories. The total cost will be about Rs. 3,000. Of course no mission money is to be had for this project. We are depending upon our Kachins that they once more will show their interest by giving generously for this important work. They have not failed me in the past and I am sure they will not fail me now. It will be a splendid building right in the center of the town of Kutkai. It will be a testimony to the fact that the Kachins are on the march.

At present we have a fairly large number of Kachin Frontier Force stationed here. It is an inspiring sight to see forty or fifty of them come marching up to our church every Sunday. How glad we are that we now have a church building large enough to accommodate and take care of our people. Last Sunday we had a very impressive service, our church even though so large was completely filled.

Gustaf A. Sword

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Religious Magazines and Journals

The undersigned will be glad if missionaries who have no use for old religious magazines and journals, will send them to him at the Field Secretary's Office for (1) placing in a Hindu reading Room in East Rangoon, and (2) for distribution among educated Hindus and others. Among the educated Hindus there is a greatly increasing appreciation of the person of Christ and His teachings, and this request is made at the instance of one of their own leaders. Since there is no Christian reading room as such in East Rangoon I consider this a good opportunity. I shall be very thankful to those who can send me used magazines, etc., either regularly or as it is possible from time to time.

S. O. Daniel

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Arrivals

On September 16th, Miss Selma Maxvill from America via Penang.

On September 26th, Dr. and Mrs. S. John, from America via Singapore.

Education and Village Improvement

A Book Review

This is another first rate contribution to the cause of a better rural life in India. The author is a missionary of the Church of the Brethren and has for many years guided what is generally recognized as one of the best vocational schools in India. *The Moga Journal* carried the following review in its May 1940 issue:

"The dedication, 'To all who possess a vision of peace, joy and beauty for Indian village life.' suggests the spirit of this excellent book. We have no hesitation in pronouncing it indispensable for workers in the rural field. It deals with education from the point of view of the Principal of the Vocational Training School at Anklesvar, Bombay Presidency. He believes in the rural school and its service as the means of new life for the villages.

"No space is wasted in a theoretical treatise on rural reconstruction. The approach from the beginning is intensely practical. The worker is helped to see the best methods of awakening interest in village improvement. At the same time, the values of the Indian village and the admirable traits of villages receive due appreciation. The author believes that wherever new standards have been attained in village life, the rural school has usually laid the foundation and helped in the realization. The average school, however, needs to be transformed in order to become the channel of a more abundant life. 'It is the task of the village school to provide such educational experience as well as prepare boys and girls for a more abundant life — economic, civic, social, moral and spiritual.'

"The book presents concrete suggestions for building the needs and interests of village life into the curriculum. These suggestions are admirably specific, and soundly based upon experience. Facts and explanations are concrete. Village social and economic improvement, village health and sanitation, cottage industries, improved agriculture are all treated. The details of what to teach, directions for articles to be made, figures of costs, etc. are fully given. The problems of population and indebtedness are analysed, and the relation of education to co-operation and thrift.

"'Rural life, like a fabric, is woven from many threads. Sometimes workers have taken hold of but one thread in an effort to *reform* it. Experience has taught us the need for a *penetrating educational effort which will touch life as a whole and quicken the desire for improvement.* If co-operative credit societies are to succeed there must be intelligent will to co-operate in all affairs of village life. If the school is to succeed, it must provide instruction and inspiration for the entire village.'"

Education and Village Improvement, by I. W. Moomaw, Bombay, 1939. Rs. 2. Available from the A. B. M. Press.

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In Aid of War Charities

An opportunity to share in the Red Cross, the St. John Ambulance Brigade of Burma, and the Burma War Comforts Association is offered through a sale to be conducted by Messrs. Balthazar and Son. Gifts are being received at their sales rooms, to be sold during October. The entire proceeds will be remitted to Her Excellency, the Hon. Lady Cochrane, for division among the three above-mentioned charities.

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